Numb. 93

THE REHEARSAL.

1. The *Cambridge Oration* vindicated againſt the *Obſervator*.
2. Who are the *Aggreſſors*.
3. Even ſince her *Majeſty's* late Gracious *Aſſurance* to the *Church*.
4. Freſh Horrid *Provocations* newly Given.
5. A Palpable *Detection* of Malicious *Lies* againſt the *Church*.
6. The *Pretence* of *Miſ-Information* will not ſerve here, which the *Obſervator* gives as his *Excuſe* for his *Miſtake* concerning the *Author* of this *Paper*.
7. The *Jeſt* they make of *Moderation*.
8. The Difference of the *Preaching* of the *Church* and of the *Diſſenters*.
9. An *Excuſe* (ſuch as it is) for *Dan. Burgeſs*. The *Intoxication* is *General*.

SATURDAY, *April* 6 1706.

(1.) *Country-man.* WHat a violent *Paſſion* has the *Obſervator* been in about the *Cambridge-Oration* laſt 30th of *January*! He has ſpent two *Obſervators* upon it, *Num.* 99 and 100. of his 4th *Volumes* And ſo Concludes that *Century* with it.

Rehearſal. He has *Scolded* Plentifully, and ſhew'd us ſome of his *Rhetorick* upon it, to let the World ſee how much better *Proficients* they are in the *Private Academies*, then at the *Univerſities!* whom he calls *Nurſeries* of *Rebellion*. And puts forth all his *Talents* to Perſwade the *Nobility* and *Gentry* to take their *Children* from *Oxford* and *Cambridge*, and ſend them to the *Private Academies*, where the *Obſervator* Boaſts he was *Bred*; And there they may learn ſome of the good *Principles*, and cleanly *Oratory* he has brought from *Thence*, and *Powres* out upon Us!

But in all his *Wrath* againſt that *Oration*, he has Forgot to ſhew us one *Falſe* word in it. Or the leaſt *Reflection* upon the *Queen*; yet he Impudently ſays, *Num.* 97. That it is *Highly Reflecting on her Majeſty's Perſon and Government.*

Country-m. O, but it is ſo hard upon the *Whiggs* and *Diſſenters*!

Rehearſ. Was it more than the Occaſion of the *Day* Requir'd? Or do's he call them worſe than *Fanatick Miſcreants*, which the *Act* of *Parliament* calls them, upon Occaſion of the ſame *Day*, and the *Royal Proclamation* purſuant to it; which was Read in our *Churches* at *London*, the *Sunday* before laſt 30th of *January*, as well as the *Year* before?

But did that *Orator* Beſtow ſuch vile *Names* upon the *Whiggs* and *Diſſenters*, as the *Obſervators* and *Reviews* have thrown upon the *Church* and *Clergy*? Is the *Church* Reduc'd ſo *Low* yet, that ſhe muſt not Open her Mouth, when ſhe is Daily *Kick'd* and *Cuff'd* by the meaneſt *Scoundrels!* Muſt ſhe, like a *Child* when *Whipp'd*, be bid hold her *Tongue*? Are her *Hands* Faſt, as in the *Pillory*, that ſhe cannot Wipe off any of that *Dirt* which is Thrown by the whole *Party* in her *Face*! Muſt we bear their *Billingsgate*, Diſpers'd four times a *Week* in *Print* all over the *Nation*; And cannot their *Honours* bear a *Latin Oration* in a *College* once in a *Year*, which had been known to very Few, if they had not *Publiſh'd* it! We *Thank* them. I wiſh they had given us more of it. For it is very Good. And will not let them be forgotten, nor their *Godly* Deeds! Handſomly Expreſs'd, in Stinging *Truths*, with a *Concern* not Above the *Occaſion*! They are the *High-Church*, who muſt not be *Approach'd*, but with *Reſpect*! If the *Church* were *High*, ſhe wou'd find out a Means to ſtop ſuch *Foul* Mouths!

Country-m. But the *Obſervator* ſays, it is *Un-ſeaſonable*! And is not the Method to that *Peace* and *Union* Recommended by the *Queen*.

(2.) *Rehearſ.* Let that lie upon the *Aggreſſors*. *Tutchin* is now Enter'd upon his 5th *Century* of *Obſervators*. This poor *Paper* has not yet Reach'd *One*. Let them name one *Pamphlet* wrote on the *Church's* ſide but what is in *Anſwer* to ſome of their *Virulent Invectives*. This I have ſhew'd before, *Num.* 15. of the *Method* of the *Diſſenters* towards *Peace* and *Union*. Will any ſay, that even *Defence* is deny'd the *Church*! No. Both *Queen* and *Parliament* have *Promis'd* to *Defend* her. And ſhe may *Defend* her ſelf. *God* will *Defend* her, tho' ſhe muſt wait his good Time.

(3.) But let us ſee which have Broke the *Peace*, ſince her *Majeſty's* late Gracious *Aſſurance* of no *Danger* to the *Church*, and her *Exhortation* thereupon to *Ceaſe* this *Strife*? I have fully ſhew'd this before. That the *Obſervators* and *Reviews* have *Begun*, and *Renew'd* the *War*; and in moſt *Furious* manner. Let them ſhew a *Word* I have ſaid, but in *Anſwer* to them, ſince that Time. And they give *Daily* freſh *Occaſions*.

(4.) The *Obſervator* of the *9th.* laſt Month: Vol. 4. N. 98. has theſe words, [*Nauſeat thoſe BRUTES, thoſe DEBAUCHEES of the GOWN, that come ſo Drunk into the CHURCH that they Spew upon the COMMON PRAYER-BOOK.*] If, as I ſaid, the *Church* were *High*. Mr. *Tuchin* wou'd be oblig'd to *Name* theſe *Gown-Men*, and make good his *Charge*, or otherwiſe undergo the *Puniſhment* due to ſo *Horrid* a *Slander*. What *Impreſſions* do ſuch *Stories* make upon the *Common-People* who Read the *Obſervator*, throughout *England*? No doubt they think he has *Ground* for what he ſays. And how can ſuch Profit under the *Labours* of their *Paſtors*? What *Reverence* and *Eſteem* will this Beget in them, towards the *Church* of *England*! They Entertain one another with ſuch *Stories* at Home, over their *Pott* of *Ale*. And they *Propagate* without *Controul*! And is this no *Harm* to the *Church*!

(5.)

(5.) *Country-m.* In the same *Observator* he tells several *Passages* out of the *Sermons* of the *Clergy* of the *Church* of *England*, to make them appear very *Ridiculous*, and no *Better* than the *Preaching* of the *Dissenters*. Let me tell you one or two of them, *Master*. He says, *A Parson who I Suppose descended from the Loins of some Meal-man, Miller, or Baker, chose for his Text these words, In my Father's house are many Mansions. But he Read it thus, In my Father's house are many Manchets; and not finding his Mistake, rais'd his Doctrine from the words, that God Almighty does feed his People with the finest of the Wheat, for Manchets are made of the Choicest Flower. The same Parson one time Reading in the Pentatuch, how* Moses *went up to make an Atonement for the Sins of the People, Read it, that* Moses *went up to make an Ointment for the Shins of the People.* These are the words of the *Observator*.

Rehearf. This last story of the *Sins* and the *Shins* I have heard since I was a *Child*, and always heard it told of a *Dissenter*, till now. But if it was the same *Parson*, as the *Observator* says, who Preach'd the Former of the *Mansions* and *Manchets*, I can *Prove* him to be a *Dissenter*. For I spoke with one, since that *Observator* came out, who *Heard* it *Preach'd*, at the *Bank-Meeting-House* in *Philadelphia*, in *Pensilvania*, by one *William Walker*, a Great *Quaker-Preacher* there. And this very *Passage* is told, and the same *William Walker* nam'd, in a Book call'd *Satan Disrob'd*, 2d. *Edition*, p. 43. at the end of *Sect*, III. *Printed* in the *Year* 1698.

Country-m. O *Master*, then this *Observator* must be an Errant *Varlet*! What! To Impose upon us at this rate! He had heard these *Stories* some where. And thought he, this will do purely! I'll Clap them upon a *Parson* of the *Church* of *England*! who'll know otherwise? And my *Party* will Believe me! But ther's not a *Word* to be *Believ'd* that he says! Out upon him! No *Honest* Man shou'd keep him Company! As I suppose none do's. He may Charge all the *Scotch-Presbyterian-Eloquence* upon the *Church* of *England*, if any Body wou'd take his word, which I must think none will ever do after this. For this is a *Sin* of *Malicious* Wickedness.

(6.) *Rehearf.* You'r too severe, *Countryman*. He may make the same excuse as he do's, *Vol.* 5. N. 1. of the 20th. last Month for his *Mistake* concerning the *Author* of this *Paper*, that he was so *Inform'd*.

Country-m. And he may be *Mis-Inform'd* again. Let him go on. But none that told him the *Stories* of these *Preachments*, cou'd tell him they were by a *Parson* of the *Church* of *England*. Let him tell his *Informers*, if he has a Mind to *Clear* himself. But I dare say none that Reads this *Paper* will think, that he believ'd these were *Preach'd* by a *Parson* of the *Church* of *England*. I expect in his next he will put it off as *De-Foe* did his *Shortest Way*, after he was *Detected*, for a Pretty *Jest*! Or else, take no notice of it, knowing that no *Scandal* can *Blacken* him.

(7.) *Rehearf.* But how do you think he Concludes all these *Scandals* upon the *Church*? It is thus in his *Num.* 98. which we have been upon, that *they* (the *Church* and the *Dissenters*) *may be United in the Bonds of Love, and be Acted by the same Spirit of Peace and Moderation.*

Country-m. Is this *Treatment* of the *Church* the way to *Peace* and *Love*? But this is their *Moderation*! In the same *Observator*, speaking of *Christ's-Church* in *Hampshire*, he calls it the *Parish Priest* his *Great Shop*, and a *Chappel* of *Ease* his *Smale One*. This is his *Respect* to the *Church*! At the same time he Preaches *Moderation*! We see their *Love*! It is *Flaming*! But *Master*, he said all this in Return to a *Note* you told of a *Serman* of their Celebrated *Dan. Burgess*, which he do's not deny to be *True*.

(8.) *Rehearf.* Must he therefore tell *False* Stories of the *Church* of *England*? But alass, a single, *Instance* of the *Buffoonry* which *Dan. Burgess* uses in his *Pulpit*, is like taking a *Sponfull* of *Water* out of the *Ocean*; it serves only to tell, whether the Rest be *Salt* or *Fresh*. People drop into his *Conventicle*, as to a *Play-House*, and seldom miss to be Entertain'd with the *Pleasantry* they Expect. But it is a *Tragical* Diversion! I cou'd not Bear it, to see *Sacred* things so *Play'd* with! Such a *Mixture* makes the *Deformity* ten-fold more *Abhorrent*!

(9.) And yet I am Inform'd, that he is a Man of *Sense*, and uses this way on Purpose to Please his *People*. Who cou'd never be *Pleas'd* with it, if they had not been *Us'd* to something like it among the Rest of the *Dissenters*. And they may think that he do's it best. Nor wou'd he be Indur'd by the *Classis*, if they cou'd Justly *Reprove* him. It wou'd take a long time to bring any *Church* of *England Congregation* to *Relish* such *Food*!

If any thing like this, tho' in a far less Measure, Drop at any time from the *Meanest* of the *Church* of *England* (but that very Rarely happens) it gives Great offence, and such a Man is Talk'd of, and made a *Proverb* for it. But the *Dissenters* are *Us'd* to it! And so can bear it better! They make full *Meals* of it. We seldom get a *Tast* of it, It makes us *Keck*. But they *Lick* their *Lips*, and turn up the *Whites* of their *Eyes*! The *Scotch-Presbyterian-Eloquence*, and *Rutherford's Letters* are *Soul Saving* to them! Which wou'd turn the *Stomack* of any Sober *Christian*! And for the *Bent* and *Current* of the *Preachments* of the *English Dissenters* in the *General*, I refer you to the *Book* here Advertis'd.

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